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**The Higher Criticism in its Theological Bearings.\***—The higher criticism is modern in its origin. While scholars of former days concerned themselves with the text of Scripture, questions are now being discussed as to the composition, the credibility, the integrity and literary form of the biblical writings. The issue of these modern investigations has left the New Testament practically whole and unharmed. But the case is different with the Old Testament and especially with the Pentateuch. The critical scholars of the Old Testament to-day are practically unanimous in maintaining the composite character of the Pentateuch. It is probably a compilation of at least four separate documents all subsequent to the time of Moses. This theory being accepted, what are the results to theology? Are they inconsistent with the Christian faith? While some conceptions of the Old Testament will be altered or destroyed, its essential character as a book of infallible moral and religious teaching will remain. In support of this it is to be noted (1) that though not written by Moses, it is no forgery unworthy of credit, for the book as a whole does not claim to have been written by Moses. Nor, indeed, was there in those days any notion of literary ownership, and it was not regarded as dishonorable to put one's own words into the mouth of another. It was never done in order to deceive. (2) This theory does not impeach the veracity of Christ, for He did not claim to be omniscient, and in many things he was willing to work in harmony with the views of his age. His authority does not decide the question; for it in this case becomes simply the authority of that generation of the Jews that crucified Him. (3) This theory leaves the history just as credible as does the traditional view; for both must allow the use of earlier documents by the author or authors. The Pentateuch, though written late in the life of the nation, is in entire harmony with the earlier historical books, and indeed, on this hypothesis, is more fully brought into accord with them. Tradition among ancient peoples was a valuable method of transmitting the knowledge of events. Among the Hebrews, especially, it was largely free from myth and legend. (4) But this theory does alter the traditional conception of the course of religious life and thought in Israel. They did not receive their entire law, theology and ritual at the beginning. Not a gloriously complete divine revelation followed by a thousand years of apostasy, but a growing apprehension and appropriation of the Jehovah who dwelt among them, is the view which this theory constrains us to adopt. It was this profound consciousness of the divine presence with them that distinguished Israel as a people. God was in the life of Israel in a higher and more intensive form than in other nations. (5) The law then does not point directly to Christ, but only as first it sprang out of the soil of national life. Yet all this national life was Messianic. The entire history of Israel is typical of Christ and therefore all parts of its literature and life find their fullness in Him. Thus the new view is not found necessarily fatal to the Christian faith. It is a theory about the Bible. Christianity neither stands nor falls with any theory of the Bible.

The article will generally be regarded as taking ground which the evangelical rank and file are not ready to accept. It is a phase of the question worthy of careful consideration. The tone and spirit are very liberal, yet entirely constructive.

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**The Characteristics of Hebrew Poetry.**†—(1) Hebrew poetry has the qualities of all true poetry,—noble thought, expressed rhythmically, impressively, imagina-

\* By Rev. Wm. Rupp, D. D., *Reformed Quarterly Review*. July, 1888. Pp. 344-377.

† By John H. Thomas in *The Presbyterian Quarterly*, July, 1888. Pp. 261-274.